

Evangelism, religious liberty examined

Joint Committee conference lambasts Christian Right

WASHINGTON — Speakers at a Baptist Joint Committee on Public Affairs conference on evangelism and religious liberty here took swipes at the "New Right" in Christianity, the Reagan administration's policies on the poor, and "electronic denominations."

And one Baptist speaker found agreement with a Jewish speaker on the idea that there is a difference between evangelism and proselytization. Jimmy Allen, president of the Southern Baptist Radio and Television Commission, agreed with Marc Tannenbaum, interreligious affairs director for the American Jewish Committee on the limits of evangelism. Said Allen, "Baptists are committed to 'true evangelism' which involves the freedom to accept or reject God's offer of grace in Jesus Christ."

Emmett V. Johnson, director of

evangelism for the American Baptist Churches, said the "magnetism of the gospel" attracts persons to Christ, not government support. "Authentic evangelism cannot stoop to illegitimate ways," he declared.

Criticizing the New Right, Leon McBeth, professor of church history at Southwestern Seminary, said there is a new and unprecedented move by conservative churchmen — many a part of the new Christian Right — to join "the hue and cry to limit, adjust and redefine the nature and basis of religious liberty."

"Most of these people call themselves conservatives," McBeth said. "I challenge that designation. They are not conservative, but radical innovators who have departed from the teachings and practices of our Baptist forefathers."

McBeth, who warned that if the "government can regulate unpopular groups, it can regulate popular groups," charged that "comfortable people" may not be able to maintain the pressure necessary to retain religious liberty.

Not suffering

"We're not suffering any more," he said. "When we were having a rough time, we spoke out strongly for religious liberty. Historically, people under pressure have been the most ardent for religious liberty. We have yet to see whether a comfortable people can maintain religious liberty."

Two Baptist members of the United States Congress also told participants about challenges to religious liberty facing the nation.

Sen. Mark O. Hatfield, R-Ore., reminded participants that it was "the moral majority of the Puritans which ran Roger Williams out of the Massachusetts Bay Colony," and urged

Baptists to be in the vanguard of protecting the right to dissent.

"Madelyn Murray O'Hair has the same constitutional right to a platform as does Billy Graham," he said.

Walter E. Fauntroy, pastor of New Bethel Baptist Church of Washington, and the District of Columbia delegate to the House of Representatives, said the growing influence of Moral Majority is "declaring bad news" to the nation.

"They are trying to apply Christian principles to a narrow range of secondary issues, but refusing to apply Christian principles to a broad range of primary issues."

He said he opposes abortion, but also is concerned with "the child after it is born," as he decried reductions in the school lunch and other federal plans designed to aid the "poor and naked and imprisoned."

Fauntroy also charged that the

Reagan administration has "launched the most extraordinary attempt to redistribute the wealth of this country from the poor to the very rich."

Jim Wallis, editor of *Sojourners* magazine, told participants "There is no safety net. That is a lie. I want to testify to the falsehood of that public policy."

Wallis, who is serving a 30-day jail sentence on weekends for protesting an arms exhibit, said, "God's passion for poor people" has been cut out of too much of American evangelism.

"Evangelism in the D.C. jail and in the city," he said, "must have centrally to do with the fact that the gospel is good news to the poor people. If it is not good news to the poor people, it is not good news to most of the people in this city."

Jeffrey K. Hadden, a professor at the University of Virginia and co-

(Continued on page 3)

Bibles attract 'takers' at Moscow book fair

By Linda Lawson

NASHVILLE, Tenn. (BP)—Three Southern Baptist exhibitors at the recent Moscow International Book Fair were not upset that several Bibles and other books disappeared from their booths.

James Clark, executive vice president of the Baptist Sunday School Board, Dessel Aderholt, director of the board's Broadman division, and Bob Boyd, executive director of the Protestant Church-Owned Publishers Association which represents 30 religious publishers, traveled to Moscow for the fair where attendance exceeded 165,000.

Clark and Aderholt manned the exhibit for Broadman and Holman, the Bible publishing division of the board. Boyd directed the PCPA exhibit for the biennial fair which included two large buildings of exhibits by technical, art, religious and general publishers.

In addition to Bibles, other popular book topics in the exhibits were home and family life and sex education, said Aderholt. Several copies of a Broadman book, "Thank God for Sex" by Harry Hollis, were among those which turned up missing.

In addition to the disappearance of small Bibles from both exhibits, Aderholt said many people pulled out paper and pencils and sat down to copy portions of the Scriptures and other books.

Under guidelines of the government-sponsored six-day fair, exhibitors could not sell or give books away. However, the government reviewed books for possible purchase of translation rights.

The Soviet government took options on two Broadman books about sports personalities and has four months to decide on purchasing rights. The books are "Only the Pure in Heart Service," by Tennessee State University women's track coach Ed Temple, and "A Whole New Ball Game," by University of Mississippi football coach Steve Sloan.

Boyd said common questions included: Do you really believe in God? Do you really practice your religion? Do you sell a lot of religious books in the United States? Do many people go to church in your country? Are Bibles easy to get?

(Lawson writes news for the Sunday School Board.)

Russian leaders plan tour of Mississippi

A group of Russian Baptist leaders is going to be touring Mississippi and its Baptist churches and institutions in November.

The men are in the United States in connection with a meeting of the Baptist World Alliance's Executive Committee in late November.

They are Alexi Bichkov, general secretary of the All Union Council of Evangelical Christians-Baptists; Michael Zhidkov, a Moscow pastor and vice president of the Baptist Union; Jakov Doukhonchenko, superintendent of the Baptists of the Ukraine; (Continued on page 3)

New Christian Action Commission leader picked

Hensley announces retirement

J. Clark Hensley, executive director of the Mississippi Baptist Christian Action Commission for the past 15 years, has announced his retirement from that post effective in the Spring of 1982.

Hensley became full-time executive director of the commission on Oct. 1, 1966, after a three-month term on a part-time basis as he continued to serve as superintendent of missions for the Hinds-Madison Association, a post he had held since 1958.

Paul Griffin Jones II, Baptist Student Union director at East Texas State University, Commerce, Texas, has been elected by the Christian Action Commission to succeed Hensley as executive director. Jones will join the commission staff as executive director-elect on Jan. 1, 1982, and a transition period of about four months is planned.

In his position as BSU director Jones is also professor of Bible and heads the Department of Bible at the school. He has been in his present position for about a year. Before that he was BSU director at Texas Christian University in Fort Worth for 10 years.

Jones, a native of Decatur, Ga., is a graduate of Baylor University, Waco, Texas, and received the degrees of master of divinity, doctor of theology

and doctor of philosophy from Southwestern Seminary, Fort Worth.

Jones was ordained to the ministry in 1967 by First Baptist Church of Decatur, Ga. He has been pastor of Davis Memorial Baptist Mission of Avondale Estates, Ga., and of Pleasant Valley Baptist Church of Olney, Texas. He was coordinator of the Fourth Street Baptist Mission in Waco and chaplain of the St. Francis Retirement Village at Crowley, Texas. Also he has been director of and an instructor in the Fort Worth center of the Southern Baptist Seminary Extension Department.

He has done graduate study at Georgia Baptist Hospital, Emory University in Atlanta, the University of Chicago, Northwestern University, and Texas Christian University.

He has served as chairman of the Family Planning Board of Directors of the Tarrant County (Texas) Hospital District, as vice-chairman of the Planned Parenthood Board of Advisors of Tarrant County, as a member of an ad hoc long range planning committee of the North Central Texas Council of Governments, and as a member of the bi-racial committee of the Tarrant County Friendship Committee.

He has written for a number of publications.



Hensley



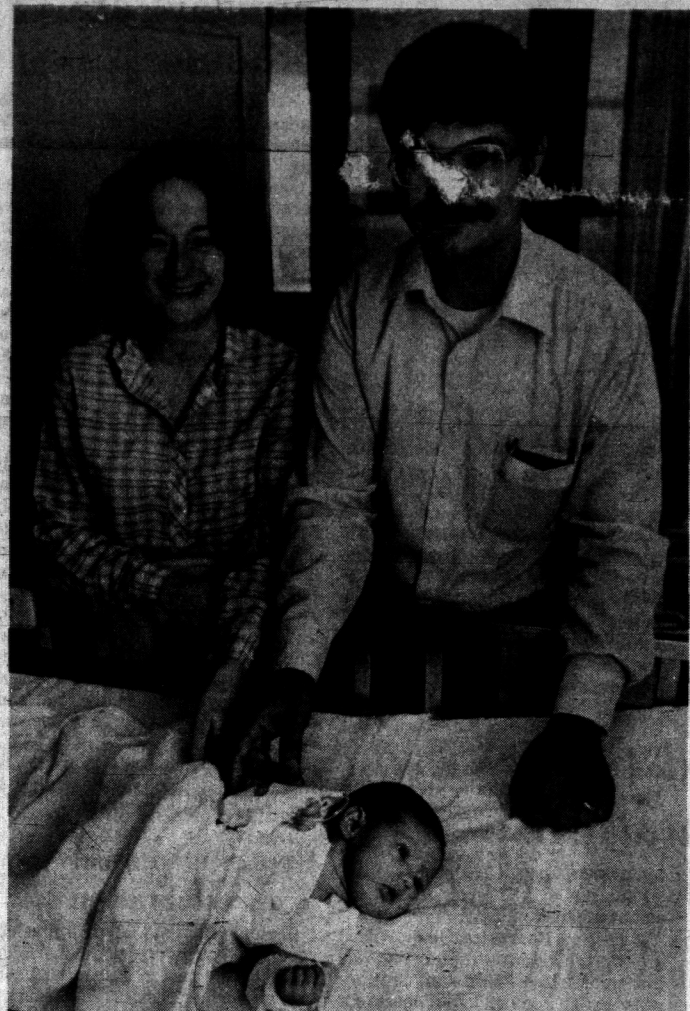
Jones

Hensley came to the Hinds-Madison post from a nine-year pastorate at the First Baptist Church of Pulaski, Tenn. Before that he had been the associate pastor of the Judson Memorial Baptist Church of Nashville for two years. He is a native of Sullivan County, Missouri, and spent 17 years in Missouri pastorates before moving to Tennessee.

He was called to his first church and ordained in 1930.

Hensley is a graduate of William Jewell College and attended Southwestern Seminary. He earned the master of theology and doctor of theology degrees from Central Seminary in Kansas City, Mo. While he was working on his doctorate he was a teacher in the seminary.

He has written nine books, some in co-authorship with his wife, Margaret. He has written also for a number of magazines. (Continued on page 3)



DIFFERENT BARS—Lou Anne and Larry Baker, SBC missionaries in Ecuador hover over Amy Jean, their six-week-old daughter who had successful emergency surgery at Nashville's Vanderbilt Hospital. Just days before, Baker was staring through jail bars after accidentally hitting an Ecuadorian boy with his car. Now it appears Baker will be nominated for Ecuador's highest civilian award for saving the boy's life following the accident. (BP) photo by Bob Mack. (Story on page 5).

O'Hair dealt double defeat as high court opens term

By Stan Hasteley

WASHINGTON (BP) — Atheist Madelyn Murray O'Hair sustained two separate losses as the U.S. Supreme Court refused to disturb lower court rulings upholding the legality of invocations at city council meetings and of Christian and Jewish holiday displays in the rotunda of a state capitol.

The rulings were among the first handed down by the court as it began its 1981-82 term on the first Monday of October.

O'Hair challenged the custom of opening each meeting of the Austin, Texas, city council with prayer and the practice of displaying a nativity scene and a Jewish menorah in the Texas state capitol, also in Austin.

She and her younger son, Jon, brought suit against the city of Austin and state of Texas in the two actions. She lost her cases in the federal district court and appeals to the Fifth Circuit Court of Appeals in New Orleans.

At the nation's high court, all justices agreed to deny the appeals, except for senior member William J. Brennan Jr., who indicated he voted to hear the challenge to nativity scenes and menorahs at the capitol.

In addition to the O'Hair rejections, the court also took action in the following religion-related cases:

—Left standing a Nebraska Supreme Court holding that church-related schools must comply with minimum state standards for teachers. A Nebraska law requiring all school teachers to have at least a baccalaureate degree is reasonably related to the state's "compelling interest" in the quality of education, the lower court ruled earlier. The challenge to the law was brought by Faith Baptist Church, Louisville, Neb., an independent congregation.

—Let stand rulings in a pair of church property disputes decided earlier in

California. Both cases involved congregations which had seceded from the Protestant Episcopal Church. In one, a state court ruled that after the split the property belonged to the congregation because nothing in its articles of incorporation or in the canons or rules of the national church ceded property rights to the mother body.

But the same court, in a separate action, held that another Episcopal congregation must give back its property to the national body because it was incorporated after the Protestant

Episcopal Church enacted a new canon claiming local church property in cases of secession.

—Left standing a Wisconsin ruling that a state resident who donated his farm to Herbert Armstrong's Ambassador College was entitled to declare the deed null and void when he demonstrated to the court's satisfaction that the deed was the product of "undue influence" by church officials.

—Agreed not to review an Illinois court decision that the International (Continued on page 3)

New Orleans circuit court denies seminary's request

FORT WORTH, Texas (BP)—The U.S. Fifth Circuit Court of Appeals in New Orleans has denied a request by Southwestern Baptist Theological Seminary for a hearing before the full court in the seminary's four-year-old lawsuit with the Equal Employment Opportunity Commission.

Seminary President Russell H. Dilday Jr. said the seminary has not decided what action to take next. No reason for the denial was given by the court.

In a July 17 decision, the circuit court had ruled the seminary was a "wholly" religious institution entitled to the status of a church, but that

employees who performed tasks which "are not totally ecclesiastical or religious" were not ministers entitled to First Amendment protection.

The ruling was made on an appeal by EEOC to the Fifth Circuit Court. A lower court decision by U.S. District Judge Eldon Mahon of Fort Worth in January 1980 had refused to grant EEOC's request to force the seminary to file employee information forms on all personnel.

Dilday said the seminary now must decide within 90 days whether to appeal the case to the U.S. Supreme Court.

"Should the decision of the appeals court stand," Dilday said, "the district court in Fort Worth would work with us to determine which staff positions

Memorial in Memphis adds Jennings

Baptist Memorial Hospital (Memphis) will open an office of communications on November 1 with Roy Jennings as director.

Jennings resigned as director of communications at the Southern Baptist Brotherhood Commission, Memphis.

Joseph H. Powell, president of the hospital, said the office will handle public relations, news, art, photographic and field services, advertising, and printing for the three units of Baptist Hospital and will serve as a consultant to regional affiliated hospitals.

Baptist Memorial Hospital facilities in Memphis include the Medical Center hospital (1500 beds), Baptist Memorial Hospital East (417 beds), and the Lamar Rehabilitation Unit (150 beds). These facilities represent the largest private hospital in the United States. Regional affiliated hospitals are in Ripley and Covington, Tenn., and Corning, Ark.

A communications executive at the Commission for 22 years, Jennings served on the editorial staff of *The Commercial Appeal, Memphis*, for 10 years before that.

Established in 1912, Baptist Memorial Hospital is owned by the Baptist conventions of Arkansas, Mississippi and Tennessee.

Griffin goes to Memphis

Russell (Rusty) Griffin, Royal Ambassador consultant and disaster relief director for the Mississippi Baptist Brotherhood Commission, is joining the staff of the Southern Baptist Brotherhood Commission in Memphis November 15.

Griffin, with the Mississippi Baptist Convention Board since July, 1977, will become Pioneer Department director at the Brotherhood Commission in charge of all work with 7-12th grade boys.

He was minister of activities at First Baptist Church, Vicksburg, 1972-77. A graduate of Mississippi College, Griffin earned the master of religious education degree from Southwestern Seminary.

The Memphis native is married to the former Jan Ross of Pelahatchie. They have two children, Kelle, four, and Lockwood, eight months.

Griffin replaces Jimmy Gresham who now works with associational Brotherhood projects at the Commission.



Griffin

Mississippians lead spiritual renewal weekend in Parma, Ohio

By Sidney Ellis

During the early part of 1981, the writer, one of the Mississippi Brotherhood's Lay Renewal Coordinators, was invited to coordinate a Lay Renewal Weekend at Parma Baptist Church, Parma, Ohio, which is a suburb of Cleveland, the Lay Renewal Weekend was held Aug. 7-9.

The pastor, Virgil Barnett, issued the invitation to me asking for 40 team members from Mississippi. A letter of invitation was mailed to approximately 180 adults and youth who had been involved in renewal experiences. When commitments were complete, exactly 40 team members from 16 Mississippi churches, had agreed to let God use them and to pay \$80 each for transportation.

The Brotherhood Department, Mississippi Baptist Convention Board,

adopted this as a Bold Renewal Mission Project. Two weeks before the group left on its mission, contributions had been received from churches and individuals to pay for the chartered bus.

Parma Baptist Church is in the Greater Cleveland Baptist Association which has 24 churches and three chapels. In this association live almost three million people. Southern Baptists have only been in the area with organized churches a little over 20 years. There are 24 ethnic groups in the Cleveland area. A number of the members of Parma Baptist Church are former Catholics or of Orthodox background.

Parma Baptist Church was formed as a mission in 1957 and organized as a church in January, 1960, with 75 mem-

bers. The present property was purchased in 1961 and the first building, a sanctuary, was completed November 1, 1963. Since then it has sponsored three missions which have become churches.

They are currently giving 14 percent to the Cooperative Program, increasing it one-half percent each year, and they are giving 4 percent to associational missions.

Virgil Barnett has been pastor since December 26, 1977. At the time God called him into the ministry, he was chief electrical engineer of a Cleveland-based company. He attended Southwestern Seminary.

The Mississippi group left Jackson at 3:15 p.m., Thursday, August 6, and arrived at Parma at 2 p.m., Friday, August 7.

The average attendance in Sunday School was approximately 162. Excluding the lay team members, the attendance for the weekend was as follows: Friday night 153, Saturday morning 132, Saturday night 152, and for Sunday School 195. During the four small sharing groups times, the adults freely shared with each other in all groups and expressed themselves openly. The general consensus on Friday night was the need to remove their spiritual face masks and to be more Christ-like.

During the Saturday night "candlelight family service," 90-95 percent of the congregation went forward for dedication and re-commitments. Two couples who were on the verge of divorce were reconciled during the weekend.

Sunday night the Parma Baptist Church congregation had their evaluation of the weekend. Members shared with the group what the weekend had meant to them. Many stressed a greater desire to be more committed Christians.

Eighty-four filled out an evaluation form. Seventy-eight wanted to be a part of a continuing small sharing group, 46 would open their home for Bible study, nine would lead Bible study, 19 to teach Sunday School, 11 work with youth, 20 wanted to be trained as an Evangelism Explosion team (over 40 already had trained), 31 would like to be disciplined in the Master Life Program, and 33 would like to go as a team member to another church.

Sidney Ellis is a resident of Greenville.

Davis house burns in Clinton

The home of Charles Davis of Clinton burned to the ground apparently accidentally Oct. 6. Davis, associate professor of Bible at Mississippi College, his wife, Nancy, nor their daughter Dana were home when the fire occurred.

A special fund has been set up by MC faculty to assist the family. First Baptist Church, Clinton, has set up a series of showers to replenish household goods.

Nancy is a part time employee of the college working as assistant coordinator of the Annual Fund.

Ky. association plans unemployment supplement

By James H. Cox
PRINCETON, Ky. (BP)—Caldwell-Lyon Baptist Association in Kentucky, at the suggestion of a layman, will become the first known association to provide supplemental income to unemployed church staff members.

The association voted at its annual meeting to fund the unemployment insurance and ask the 35 affiliated churches to contribute.

Theoretically, the plan could cover out-of-work church secretaries and custodians as well as pastors and other staff members.

Associational missionary Harold Greenfield underscores that the contribution from the association will be merely a "supplement" and not a full salary. "But it should help a distressed family get through a crisis," he reckons.

The association is maintaining a separate bank account for the fund, which it is calling MUST (Ministerial Unemployment Supplement Treasury). MUST will be supervised by a six-member board elected by the association.

A plan for dispensing the funds has not been finalized. "Our thinking at the moment is, there will be a base amount and that will be increased by the size of the family and the need," he says.

An Annuity Board official in Dallas confirmed that unless a former church employee continues to pay into the board's retirement programs on his own after he leaves a church employment, his coverage lapses.

Greenfield says that the MUST program is "an effort in our association to create more of a caring fellowship." He expects it to have positive implications "on all of our work, not just families of ministers without steady incomes."

(Cox is associate editor of Kentucky Baptists' Western Recorder.)

Love at first sight is often cured by a second look.

Worry never robs tomorrow of its sorrows; it only saps today of its strength.

Sundays are a no-no

JONESBORO, Ga. (BP)—Any hankerin' for a Chick-fil-A sandwich better come Monday through Saturday.

Sunday cravings cannot be satisfied because the fast-food chain's founder and president is Truett Cathy, a Southern Baptist who refuses to open that day.

Business-writer Jim Thompson of the Louisville Courier-Journal said the Georgia-based chain of over 200 restaurants is probably the largest fast-food operation in the United States closed on Sunday, a day many competitors find almost as profitable as Friday or Saturday.

"If a poll were taken and everybody were honest, you'd find more stores of all kinds would choose to be open only six days," Cathy told Thompson. "Penney's, for example, was not open on Sunday as long as J. C. Penney (the founder) was alive."

Cathy, who teaches a teen-age Sunday School class at First Baptist Church, Jonesboro, Ga., said many merchants ask him how he can be open only six days when many mall contracts demand that stores be open seven.

"I just scratch out that part," he said. "If they want my shop, fine. If not, there are others who do."

Bentonina plans 75th celebration

Bentonina Baptist Church will celebrate its 75th anniversary October 25th. Those taking part in the morning service are former pastors; W. L. Marsh, Reed Dickens, and John Patterson. Also they will unveil a new church sign.

Dinner will be served on the ground, the afternoon program will be singing and fellowship.

DAVID GOMES

When Faith Triumphs

Anne Washburn McWilliams



To commemorate the Baptist centennial in Brazil, Anne McWilliams writes this inspiring biographical study of the life and work of David Gomes—man of extraordinary faith, innovative evangelist, pastor, and outstanding Baptist leader who was willing to use all his gifts, all his time, and all his money for God's purposes in Brazil.

Anne Washburn McWilliams is editorial associate of The Baptist Record. She resides in Clinton, Mississippi.

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Ground broken on Baptist pavilion at World's Fair

By Jim Newton

KNOXVILLE, Tenn. (BP)—Declaring that God is the source of all energy, Southern Baptists broke ground for a Baptist pavilion at the 1982 World's Fair site in Knoxville, Tenn.

Energy is the theme of the fair, scheduled May 1-Oct. 31, 1982. The Baptist pavilion, near the site's center, will focus on "spiritual energy."

During groundbreaking ceremonies, World's Fair President S. H.

"Bo" Roberts, a Baptist layman, said fair exhibits will deal with all types of energy, "including the creative energy of man and the spiritual energy of God."

Knoxville Mayor Randy Tyree told about 200 persons gathered for the groundbreaking it would not truly be a "world's" fair without the representation of religious groups.

Representatives of Knox County Baptist Association, the Tennessee Baptist Convention and the Home Mission Board of the Southern Baptist Convention also participated in the groundbreaking.

Theme for the Baptist pavilion will be "The Word is Energy," said David Peach who will direct Baptist ministries at the fair, "because we believe God is the source of all energy, and we base this on his Word—the Bible."

Plans call for a multi-media presentation and musical drama, puppetry, performances by Baptist choirs and musicians, and numerous other programs in the pavilion's 265-seat theater.

To be built at a cost of \$115,000, the Baptist pavilion was designed by Orr/Houk Associates of Nashville, headed by Baptist laymen Frank Orr and Ed Houk, so that it could be moved to another location after the fair closes.

Construction will be done by Retenbach Engineering Co. of Knoxville, headed by another Baptist layman, William Fortune. Fortune recently submitted preliminary plans for a possible new building for the Executive Committee in Nashville.

Total budget for the World's Fair Baptist Ministries project is just under \$400,000. Knox County Baptist Association is handling finances for the project through its World's Fair committee, headed by James McCluskey, pastor of Wallace Memorial Baptist Church.

About \$290,000 has been committed toward the budget, including \$100,000 from local churches individually, \$90,000 from the SBC Home Mission Board, \$40,000 from the Knox County Baptist Association, \$32,500 from the Tennessee Baptist Convention, and about \$25,000 from individuals.

(Newton edits news for the HMB.)

North Carolina editor, Grant, sets retirement

RALEIGH, N.C. (BP)—Marse Grant, editor of the Biblical Recorder, journal of the Baptist State Convention of North Carolina, for 22 years, announced Oct. 1 that he will retire in September of 1982.

Grant, 61, who has been editor of the weekly newspaper since 1960, said the retirement was "totally my decision. The only pressure I have had is to remain."

He is a diabetic, and he said his health was a factor in the decision, but not a major one.

Writing in his column in the 115,000 circulation newspaper, he said: "I have never been the rocking chair type and don't plan to be then, although my wife (Marian) and I look forward to more time for writing, traveling, and in general taking it a little slower."

Grant, a layman, was editor of *Charity and Children*, a publication of the North Carolina Baptist Children's Homes, for 10 years prior to assuming his role at the *Biblical Recorder*.

He is probably best known in North Carolina for his role in the defeat of the 1973 statewide referendum for liquor by the drink. The referendum was thoroughly defeated with 97 counties voting against it. Five years later the legislature gave counties the right to hold liquor by the drink elections.

Tommy Joe Payne of Greenville, chairman of the Recorder board of directors said a board meeting on Oct. 5 was to appoint a search committee.

Norma (Mrs. Jerry) Kirkpatrick, a California pastor's wife, who was elected in June as president of the SBC Conference of Ministers' Wives, is a former Mississippian. She is the daughter of Mrs. F. A. Haigler and the late Mr. Haigler of 4606 Navajo Avenue, Pascagoula. The August 20 issue of the *California Southern Baptist* printed an article presenting some of Mrs. Kirkpatrick's thoughts concerning the role of the pastor's wife today.



Seminary deans' orientation

The Mississippi Baptist Seminary (MBS) held a September 29 orientation conference for the deans of the seminary's 28 off-campus extension centers. The primary purpose of the conference was to discuss the recent changes in the academic program offerings and the registration procedures. These changes will take effect this fall throughout the MBS system. The names of those pictured here, and the locations of their off-campus centers are: front row, left to right: James Petersen, Macon; J. F. Redmon, Greenville; Robert Jones, Laurel; Mrs. Susie Marshall, Oxford; B. M. Pittman, Louisville; Albert Durham, Morton; C. B. Lewis, Natchez; back row, left to right: J. B. Woods, Clarksdale; William Jones, Coffeeville and Derma; L. V. Powell, Winona; V. M. Magee, Collins; I. S. Watkins, Canton; S. L. Richmond, Prentiss; Nathan Walker, Gulfport; W. L. Lassiter, Vicksburg; M. L. Perry, West Point; O. D. Allford, Columbia; G. L. Fox, Tupelo; Not pictured are: Samuel L. E. Brown, Meridian; J. A. Boyd, Columbus; Edgar Bridges, Monticello; G. C. Cox, Sardis; Coleman Crawford, Hernando; O. D. Evans, Brookhaven; F. L. Gray, Kosciusko; James Thomas, Piquette; James Wells, Woodville; and R. J. Woullard, Hattiesburg. Richard Brogan is president of the Mississippi Baptist Seminary, which has its main campus in Jackson. The seminary is supported jointly by National and Southern Baptists.

Joint Committee conference lambasts Christian right

(Continued from page 1)

author of a new book, "Prime Time Preachers," said the sophistication of new computer-based communications techniques—which allow direct communication between the broadcasters and audiences—makes possible the rise of new denominations.

Hadden said such denominations also will be hastened by an ever increasing need for funds to keep the programs on the air.

"The propensity of the televangelists to equate their grandiose dreams with God's will, and their childlike trust that the Almighty will deliver the bucks to pay for their monumental projects, no matter how ambitious, portends a disastrous conclusion someday," he said.

Hensley announces

(Continued from page 1)

publications. He is listed in Who's Who in Religion and Who's Who in International Community Service. He was presented the Distinguished Service Award for leadership in Christian Social Ethics by the Christian Life Commission of the Southern Baptist Convention in 1975.

The Hensleys have three sons. Mrs. Jones is the former Sandra Lee Poe, and they have two sons and two daughters.

In other action the Christian Action Commission adopted a budget for next year of \$118,420. Of this, \$105,100 will come from the Cooperative Program. The additional amount will be realized from a carry-over of funds, Hensley said. The commission also worked on an alcohol media resource packet, which will include video tapes and printed material, Hensley added.

W. W. Walley of Waynesboro is chairman of the commission. During the meeting the commission paid tribute to three members who will rotate off the commission with the Mississippi Baptist Convention next month. They are Graham Hales of Hattiesburg, George Lee of Columbia, and James Travis of Jackson.

He added that more and more evangelists competing for money from an audience which has not increased appreciably "may hasten the day when one or more of the major ministries collapses."

Such pressures, he said, "could eventually lead some of them into the franchising business," creating what essentially would be "branch offices" of the national organization to support the television ministry and its ancillary projects.

"A skillful blending of communications technology and face-to-face recruiting techniques developed by groups such as the Mormons could result in rapid church development," Hadden said. "The evangelists and their local organizations could expect to receive a good bit of criticism for robbing the pews of other churches, but 'member snatching' has been going on for a long time among proselytizing evangelicals."

For Baptists, religious liberty and evangelism are "like breathing out and breathing in," James M. Dunn told the conference.

"We must pay attention to both or we

cannot live," said Dunn, executive director of the Baptist Joint Committee. He told participants that proclamation of the gospel must be coupled with a voluntary response if it is to be valid. (Dunn will be closing speaker for the Mississippi Baptist Convention, Nov. 9-11, in Jackson.)

In a summary of the conference, William F. Keucher, president of the American Baptist Churches, U.S.A., and pastor of Covenant Baptist Church in Detroit, said "A faith that is free requires religious freedom."

He contrasted such freedom with the "inflexible rigidity" of the new Religious Right.

To follow their agenda, he said, "would be to return to the colonial experience when all life was under the auspices of the church," to repeal the Bill of Rights, to make conformity the law of the land, to cloud the competency of the individual soul, to limit religious freedom for nonconformists, to cripple the meaning of faith by requiring religious rituals in schools, and to "stitch up the veil of the temple" by putting women into enforced submission.

O'Hair dealt double defeat at high court

(Continued from page 1)

Society for Krishna Consciousness (Hare Krishnas) are not entitled to collect damages or attorneys' fees they sought after the city council of Evanston, Ill., revoked the group's "special use" permit.

Refused to review a homosexual soldier's court martial conviction for sodomy despite his claim that the Uniform Code of Military Justice's ban on sodomy had religious origins. That fact, two lower federal courts ruled earlier, is insufficient to sustain the soldier's claim that the law amounts to an unconstitutional establishment of religion.

During its first week back on the bench, the high court also heard oral arguments in what may be its most important church-state case of the term.

Attorneys for the University of Missouri—Kansas City and a student religious group known as Cornerstone argued a case that presents a direct conflict between the no establishment and free exercise clauses of the First Amendment.

The university, which in 1972 issued a regulation forbidding any group to conduct religious services on campus, argued that its rule is a legitimate attempt to avoid establishing religion. But the students maintain that the regulation denies them free exercise of their religion.

A decision in the case is not likely before the end of the year at the earliest.

(Hastey writes news for the Baptist Joint Committee on Public Affairs.)



For growing churches

On September 28-29 a capacity crowd of pastors from 50 churches in the state attended the Pastoral Leadership for Growing Churches conference at the Baptist Building in Jackson. The conference was led by James Barry (pictured), consultant in the pastoral section of the Church Administration Department, Baptist Sunday School Board and Leon Emery, director of the Church Administration-Pastoral Ministries Department, Mississippi Baptist Convention Board. Material covered included emphasis on growth, pastoral leadership and effectiveness with other skills such as motivation, communication, conflict management and church renewal.

First Church, Jackson, calls Earl Craig as pastor

First Baptist Church, Jackson, has called Earl Craig, Jr., 41, as pastor. Craig, pastor of Richardson Heights Baptist Church, Richardson, Tex., will begin work in Jackson on Nov. 1.

He follows Frank Pollard, who became pastor of First Baptist Church, San Antonio, Tex., 14 months ago, after six and a half years at Jackson.

Craig, a native of Columbia, S. C., was pastor at Richardson, a suburb of Dallas, for six and a half years. He is a graduate of Furman University and earned the bachelor of divinity and Simpson Assn.

The annual Simpson Baptist Association meeting will be held Monday, Oct. 19, 7:30 p.m., at First Baptist Church, Magee, and Tuesday, Oct. 20, 9:30 a.m. at Corinth Baptist Church. Paul Padgett will serve as moderator. Guy Henderson, director of evangelism for the Mississippi Baptist Convention Board will be the guest speaker Monday night. Foy Killingsworth, pastor, New Hope Baptist Church will deliver the annual message on Tuesday.

The agenda will include reports, recommendations and resolutions from the program personalities, committees and interested members. Lunch will be served at Corinth on Tuesday. H. Glen Schilling is director of Missions.

Wall Brothers to play at MC

The Wall Brothers Band, an Atlanta-based contemporary Christian music group, will be featured in concert on Friday, October 23, 1981, on the Mississippi College campus. The concert will begin at 7:30 p.m. in Nelson Auditorium.

General admission tickets are available for \$3 at the Mississippi College B. C. Rogers Student Center and Lifeway and Maranatha Bookstores of Jackson. Special group ticket rates for ten or more are available at \$2.50 each.

Student government is sponsoring the event.

Oct. 26-28 at Mobile Ala., are the first date and place for a series of national and regional church planning seminars led by the Sunday School Board. A registration fee is \$35, plus half that for additional church members. Write Pastoral Section, Church Administration Department, 127 Ninth Ave., North, Nashville, Tenn., 37234. The other 1981 seminar will be Nov. 23-25 in San Antonio.

Parrish buried in Laurel

James W. Parrish, former pastor of First Baptist Church, Laurel, died last week, and was buried in Laurel.

He retired from active pastorate as pastor emeritus of First Baptist Church, Winterpark, Fla. He also was pastor of Riverside Baptist Church, Miami, Fla., for 10 years.

A former vice president of Stetson University (1960-64), Parrish earned a doctorate from Southern Seminary.

He is survived by his wife, Lucile Blair Parrish of Albany, Ga., two sons; a daughter, Mary McEachin, a Foreign Mission Board missionary in Taiwan; a brother, a sister, and eight grandchildren.

Memorials may be made to the Parrish Trust Foundation of Ministerial Students in care of the Florida Baptist Convention.

Valentine's daughter dies in Virginia

Betty V. Jackson of Burke, Va., daughter of S. W. Valentine, of Jackson, died in Virginia after a long illness.

Her father retired as pastor at Southside Baptist Church, Jackson.

She was secretary and church organist at Southside Church for 25 years, and was educational secretary at Calvary Baptist Church, Jackson, for two years.

She is also survived by her husband, Ralph E. Jackson; two daughters, a brother, her step-mother Mrs. Valentine, and two step-brothers.

She was buried in Jackson's Lakewood Memorial Park.

Baptist music leaders invited to Spiritual Fellowship Retreat



Ron and Pat Owens

A Spiritual Fellowship Retreat is scheduled Oct. 29-30 at the Baptist Building in Jackson for ministers of music, their spouses and other music leaders.

Beginning at 9:30 a.m. on Thursday, the sessions will include "Sing 'N Share" with Ron and Pat Owens from Fort Worth, Tex., discussions of "Spiritual Gifts" by Mrs. Earl (Mar-

jorie) Kelly and dramatic presentations by music drama clinicians.

There will also be reading sessions led by representatives from three publishing companies and mini-piano and vocal concerts. The retreat will conclude with a banquet on Friday evening.

Cost for the retreat is \$10 per person and registrations should be sent to Church Music Department, Box 530, Jackson, Miss., 39205. For further information contact the Church Music Department.

Russian leaders plan tour of Mississippi

(Continued from page 1)

and a fourth person to interpret for Doukhonchenko.

The group will arrive in Jackson, Saturday afternoon, Nov. 14. On the morning of the 15th, two will speak at Seminary

(Continued from page 1)

tions, as well as our churches. It is a decision that will affect other denominations, as well."

Brotherly love is needed as well as motherly love.

Homecomings

Mt. Pisgah Baptist Church, Enid (Tallahatchie County), will have homecoming Oct. 18. Services will begin with Sunday School at 10 a.m., morning worship at 11 a.m., followed by dinner on the grounds. There will be a program of gospel singing in the afternoon presented by Trinity Gospel Singers from Grenada.

Stonewall Church (Simpson) will have homecoming day Oct. 18. Lunch will be served following the morning service. Bobby Jones is pastor.

David and Tammy Worsham appointed to Home Mission Board

ATLANTA—David Worsham, of Holly Springs, Miss., and his wife, Tammy, were among 27 young adults commissioned missionaries by the Southern Baptist Home Mission Board.

The Worshams were appointed U.S. 2ers, college graduates serving for two years in mission capacities in the U.S.

worship services at First Baptist Church, Yazoo City, and two at Alta Woods Baptist Church, Jackson.

That evening two will speak in services at Parkway Baptist Church, Jackson, and two at First Baptist Church, Hattiesburg.

The group will speak at a 10 a.m. chapel service at the offices of the Mississippi Baptist Convention Board, Monday, Nov. 16. Then, they will address the ministers' fellowship of the Hinds-Madison Baptist Association at noon at the Mississippi Baptist Medical Center.

Then, according to Earl Kelly, executive secretary of the MBCB, the group will be visiting rural churches, denominational institutions, and agencies across Mississippi.

They are scheduled to depart the state on Nov. 18.

Other places on the Russian Baptists' tour while in the States, include Chicago, Atlanta, Baltimore, (while speaking to the Maryland Baptist Convention), Mennonites in Pennsylvania, and Bethel College in St. Paul, Minnesota.

Denton Lotz, associate secretary of the Baptist World Alliance, explained that the Mennonites are a part of the All Union Council that the Baptists work through.

Rankin Baptists to meet Oct. 19

The Rankin County Baptist Association will meet October 19 at First Baptist Church, Brandon. Pre-session music will begin at 6:45 p.m. with the Sanctuary Handbell Choir directed by Tommy Echols, minister of music, Eastside Baptist Church, Pearl. Willie E. Johnson, moderator, will preside.

The keynote speaker will be Carolyn Weatherford, who has served as executive director of the Woman's Missionary Union, Southern Baptist Convention, since 1974.

Other program personalities include Sam Gore of Mississippi College, who will do a clay sculpture of the head Christ; Brass Ensemble of First Baptist Church, Pearl, directed by Jim Lott, minister of music; and The Pulliam Family of McLaurin Heights Baptist Church.

There will also be slide presentations and reports of mission trips to Haiti, Cheyenne, Wyoming and Upper Sandusky, Ohio, by three of the churches.

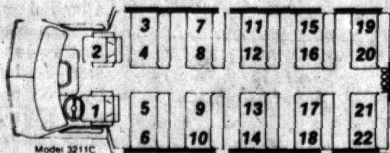
J. C. Renfro is Director of Missions.

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Editorials

The Clarksdale suit . . . Standing alone for all?

For almost a year and a half Clarksdale Baptist Church has carried a burden that very well could have an effect on scores of Baptist churches and churches of other denominations across the nation, and it is carrying its burden virtually alone.

In May of last year a district court in Washington, D. C. demanded to know of Clarksdale Baptist Church why its school is not integrated, why its faculty is not integrated, and to show distinct proof that it is recruiting black students and teachers or face losing its tax exemption. The court told the Internal Revenue Service to determine the conditions on these matters on a statewide basis in Mississippi only.

The situation is too complicated to give details again here. They have been presented twice—in a lengthy editorial statement on Jan. 22 and again in a front-page story on Aug. 13. Suffice it to say that the Clarksdale Baptist School does have students from minority races, though no black students. It does not recruit students of any race, having as many as it can accommodate without recruiting. No black student has ever applied. For its faculty it hires Southern Baptists when at all possible, for it makes no bones about being a part of a Southern Baptist church. The school did grow as a result of the desegregation of Clarksdale schools, but it claims that it did not seek the growth. This growth, however, is where IRS has chosen to make its case.

Congress has continually told the IRS that it could not spend federal funds to pursue such interests. It was in May of last year, however, that IRS lost a suit that it wanted to lose. In Green vs. Miller the IRS was the defendant and was told by the court to investigate the Mississippi private school situation relating to black students. Clarksdale Baptist school sought and obtained the right to intervene in the case and was granted that right. It was the only school granted that right; and until the intervention is settled, the May of 1980 order is pending for church schools.

Clarksdale has a noted constitutional lawyer, William Ball, handling its case. He has been successful in behalf of churches in other suits where church-state issues were in question. Officials of the school, however, feel that it will take about \$100,000 to finance the legal process; and they do not have it. (Letter to the editor on this page.)

If Clarksdale loses this suit, there is

reason to feel that no church school in the nation will be safe from IRS intrusion. And if the suit is lost to the Clarksdale church, that may be but a step to be taken by IRS to investigate additional aspects of church affairs.

Church-state issues are taking strange shapes in these days. There are extremists in both camps. On the one hand there are governmental officials who feel every vestige of religion should be stripped from the public school scene. It is in response to this attitude that many churches have established private schools. On the other hand, there are many religious leaders who feel that the public schools should be forced to promote their brand of religion in the classrooms.

Then there has been a bill filed in Congress that would prevent the Supreme Court from being able to prohibit the exercise of voluntary, silent prayer in public schools.

Now the Supreme Court has never ruled out prayer in the public school, but it has to be voluntary. It cannot be structured nor imposed by school or state authorities. So that bill is asking Congress to declare that the Supreme Court should not be allowed to take a position contrary to its own (the court's) position.

And, of course, there is absolutely no way under any circumstances of enforcing a ban on silent prayer if there were to be such a ban. There is none now.

So church-state issues are confused at best because just about everybody employs his own interpretation of the First Amendment, which declares that "Congress shall make no law respecting the establishment of religion or preventing the free exercise thereof."

Clarksdale church feels that the IRS is attempting to interfere with its free exercise of religion by threatening its church school. The fact that the school does not recruit would indicate that it was established by the church for its own children. It has not turned others away. It has a board separate from his deacons, but all of the board members are members of the church.

When it all is boiled down, it seems that the IRS is delving into something in which it has no business and is operating from a complete lack of understanding.

It may well be that the Clarksdale church is standing in the gap in behalf of all of us. If so, it seems to be standing virtually alone and in need of help.

Haywood N. Stubble

"ACCORDING TO THIS POLL,
93% OF ALL BAPTISTS OPPOSE
TELEVISION VIOLENCE AND
MISS GUNSMOKE ON SATURDAY
NIGHTS."



Faces And Places

By Anne Washburn McWilliams

Nurse in Zimbabwe

"Uri kunswa? (how are you?)" Terry Rowe asked a patient at Sanyati Baptist Hospital. Since no interpreter stood near to translate the woman's answer, Terry used another of her 20 Shona phrases to reply, "Shaka naki (very well)" and hoped that the woman had not said she felt the end was near.

Terry, a blue-eyed student of nursing who looks like Wonder Woman is back at Hinds Junior College after a summer as BSU missionary in Zimbabwe. She is the daughter of Mr. and Mrs. Leonard Rowe, members of Parkway Baptist Church, Jackson.

She worked for ten weeks at Sanyati, in the hospital where the Mississippi missionary, Archie Dunaway, was murdered in 1978. A former missionary journeyman had told Terry she really must trust the Foreign Mission Board if she intended to go there. Yet Terry said she felt no apprehension, as the country's seven-year war had ended in 1979.

The identities of Dunaway's killers have not yet been uncovered. "Missionaries believe he was killed by guerrillas," Terry said, "because he was considered a community leader." After the murder, missionaries evacuated the hospital compound, but missionary physician Maurice Randall continued to fly in twice a week to take care of the critically ill. Forty-two missionaries are assigned to Zimbabwe now; four years ago there were 75. This summer three missionary couples and one single were working with Terry at Sanyati.

On June 23, Terry witnessed the change-over of the hospital's ownership from Southern Baptists to the Zimbabwe Baptist Convention. SBC missionaries will continue to work there.

Not being able to speak Shona was her greatest frustration in Zimbabwe, the student nurse said. Most of the hospital staff members, and a few patients, could speak British English. Through an interpreter Terry told

Bible stories to the children patients (every bedside table held a Shona Bible), led devotionals in the hospital chapel, and spoke at the BYW convention.

After she had learned to sing several choruses in Shona, she sang "Jesus Loves Me" to a little boy, an orthopedic patient. Later when she was making her rounds she heard him singing it to the other patients in his room. "It did my heart good." In the hospital choir, she sang a duet one Sunday morning with one of the nurses' aides.

"Riding out to visit a village church on Sunday was like riding in the Dixie National Rodeo parade," she wrote in a letter home — "waving to little children at each village we passed."

In a four-seater airplane she flew to clinics in the bush. "They call Sanyati the bush," she wrote, "but this was bush in the full sense. I gave more shots than I would in a career of nursing in Mississippi. I loved it."

Allments she saw most were measles, malaria, pneumonia, and malnutrition, the latter due chiefly, she said, to lack of knowledge. "They have farms, and most have food, but just don't know what to feed the children to keep them healthy." When she saw a beautiful, bouncy baby she praised the mother for taking such good care of her child.

Our summer was winter in Zimbabwe, and the dry season there. A rooster crowing awakened Terry usually at 5 or 6 a.m. Somehow it escaped being thrown into her dinner pot.

She was impressed by the friendly smiles of the people of Zimbabwe, and the polite handshakes. Though she could not speak with them in their own tongue, she tried to express her love for them through her actions, she said. "The summer was a positive experience. It strengthened my concern for missions."

Terry has showed slides of her summer to some churches, and would show them to others. "I want those to whom I speak to know that this is more than entertainment. These are real people I'm talking about — not just people on film. I want Baptists here to want to do something more to help these people know God — to give more to the Cooperative Program. I am concerned, and I want others to share my concern."

Appreciation for Kellys

Editor:
We recently concluded a two-week residential seminar for our seminary class. As you know our guest lecturers were Earl and Marjorie Kelly. These two did a fantastic job for us. Of course being the quality people they are, we expected as much.

While serving as director of missions on the Gulf Coast, I greatly appreciated Earl as our executive secretary for Mississippi. My appreciation has multiplied since having them with us here. Lesser men would have cancelled out if they developed the inner ear problem that Earl had when he arrived.

We at the Baptist Seminary at East Africa at Limuru, Kenya, wish to express to Mississippi Baptists our heartfelt thanks for this magnificent couple. Our students grew in the Word from them, the churches were blessed by them, and the missionaries appreciated them. One student said after one of Earl's devotionals at 7 a.m.,

"He is like a commentary." Marjorie was kept time and again by them after her class periods even though it cut out part of their tea time. Earl was our speaker at an associational rally where 27 came forward to profess Christ publicly. We are grateful to our Lord for not only providing them but also for providing their transportation at no costs to Baptists.

May God continue to bless Mississippi Baptists as they reach out and touch the lives of countless people around the world.
Sam Turner
Missionary to Kenya

Southern Seminary students comfortable with statement

By C. R. Daley

LOUISVILLE, Ky. (BP)—An overwhelming percentage of Southern Baptist Theological Seminary students say they could minister without controversy in a denomination whose theological views are expressed in the Baptist Faith and Message statement.

The discovery of student opinion came from a survey conducted as part of this year's matriculation.

The questionnaire asked the students for a yes or no to whether they could minister without controversy in a denomination which uses "The Baptist Faith and Message" as a doctrinal statement and asked them to place an "X" beside each article with which their views were not compatible.

Of the 1,974 matriculating students, 1,396 Southern Baptists or 82 percent participated in the poll.

Of the Southern Baptist students responding 1,248 or 89 percent said they could minister without controversy under the statement, 81 or six percent said they could not and 67 or five percent did not answer.

While only about one out of 10 students would find difficulty ministering under the statement, twice as many indicated they had difficulty with the position expressed or the wording used in one or more of the articles. Students also reacted to the statement as a whole, generally agreeing with the statement but only as interpreted by each person, not some official interpretation forced upon all.

One student insisted the doctrinal statement be "understood as a statement and not the statement."

Fear of creedalism was the dominant theme in student reactions to the statement. "I object to creedalism, even when it is my creed," said one.

The article most students checked was Article One on the scriptures. One out of every 10 students marked the article as one giving difficulty. The comments on this article which, though not asked for, indicated inerrancy was not the only or the main concern of the students. The placement of the scripture article in front of the articles on God and Jesus and the description of the Bible as "the true center of Christian union" created problems.

Other articles with which students found most difficulty were Article Five on security of the believer which eight percent marked, Article Seven on baptism and the Lord's supper which seven percent marked and Article Eight on the Lord's day which also seven percent marked.

Article Five troubled eight percent of the students because of its stress on

eternal security. On the specific wording in Article Five, "All true believers endure to the end," one student said "neither the New Testament writers nor the church fathers made this assumption."

Article Seven on scripture and the Lord's supper disturbed seven percent of the students because it seemed to them to restrict the supper to the local church and to those with "Baptist" baptism.

Article Eight on the Lord's day drew objection from seven percent of the students mainly because it calls for refraining from worldly amusements. One student said, "If playing softball with my friends is worldly amusements, please count me in disagreement with this article."

Of the remaining articles, only 23 or 1.64 percent found anything wrong with the statement on God, 37 or 2.65 percent with the statement on Jesus and 43 or 3.08 percent with the statement on the Holy Spirit.

The statement on man was compatible with 96 percent of the students' beliefs, salvation by 97 percent, the church by 97 percent and last things by 96 percent.

Article 16 on peace and war drew most agreement with 99 percent.

Seminary officials generally were surprised at the high level of consensus in the students' answers, as well as by the number of comments students added since no comments were requested.

The idea of the questionnaire originated with President Duke McCall.

Students in all programs of study (church, music, religious education, theology) were included. Those responding included 1,067 men and 329 women.

Music and education students had less trouble with the statement than divinity students. Only 13 percent of the senior church music students had reservations about any of the articles and only four percent indicated they would have difficulty ministering under the statement.

Religious education students demonstrated heightened awareness of tension with some articles in the statement. Almost 19 percent of the senior religious education students expressed disagreement with one or more of the articles. This disagreement, however, had little effect upon their feeling about performing their ministry under the statement. No first year religious education student and only 1.8 percent of the senior religious

education students indicated any difficulty ministering under the statement.

Students in the theology school reported more difficulty with the statement. Fifteen percent of the first year divinity students, almost 29 percent of the second year students and 32 percent of the seniors expressed concern over one or more of the articles in the statement. However, less than eight percent of the senior theology students said they could not minister without controversy in a denomination using the Baptist Faith and Message as a doctrinal statement.

Ph.D. students have most difficulty with the Baptist Faith and Message statement. Thirty-five percent of the 99 Ph.D. students expressed concern about one or more of the articles in the statement and nine percent indicated they would have difficulty ministering under the statement.

While the overwhelming majority of students found no fault with the Baptist Faith and Message statement, every one of the 17 articles was questioned by at least a few students.

Several students questioned the phrase "without controversy."

(Daley is editor of Kentucky's Western Recorder.)

Letters To The Editor

Thanks from Helena

Editor:
Greetings from the Big Sky country of Montana!

I wish I had words to express to you dear people how much I personally appreciate and thank God for your team of bold mission missionaries to Montana. They are true missionaries.

God had His Hand in getting the team to Helena. You know the trip was planned for Billings; but that did not develop in time, so Brother Larry Gandy shared his situation with me. I in turn invited the team to come to us. They did and what BLESSINGS they brought to us! "Praise the Lord."

Was it a vacation? After traveling 2,200 miles, arriving Saturday, at 6:30 p.m. they had to settle in the homes of newly discovered brothers and sisters in Christ. On Sunday morning, dividing into three groups, visiting the two churches and our mission for the morning services. During the afternoon we finished getting ready for the first service of revival services under the big top. Singing, testimonies and preaching—what a wonderful time in the Lord. Most of the people had never attended tent revival.

Each morning, Monday through Friday—arriving at the mission by 9:30—beginning Backyard Bible Clubs by 10 o'clock and teaching until 11:30 a.m. Enrolling 105 boys and girls—some had never heard of Jesus—some had never known love. Back to the mission for lunch, sharing and a little rest.

Each afternoon, Monday through Wednesday, leaving the mission and on the streets by 2 p.m. doing door-to-door survey until 4 p.m. Surveying 434 homes in East Helena—of these there were 49 homes believed to be good prospects for the mission. (That's more than a tithe). Going home for a few minutes rest, baths, dressing for the evening services, arriving at our church by 5:15 p.m. for supper and back to the mission by 6:30 p.m.

Each evening beginning at 7 o'clock the revival services were conducted under the big top. Your team did an outstanding job. Our people will never be the same. They had never had lay persons sharing.

like this before. We can never be what we were before. We have experienced revival. I have in my personal life. Caley Ray Nichols, pastor Helena Valley Baptist Church Helena, Mont.

The Clarksdale suit

Editor:
I am writing this letter to you to bring you up-to-date on the current situation between the Clarksdale Baptist Church School and the Internal Revenue Service as a result of the court orders issued last year. You will probably remember that I talked to you while you visited the Clarksdale Baptist Church School in Clarksdale last December. Let me say at this point that the article you wrote in The Baptist Record was excellent. With God's help we were granted intervention in the court case involving all Christian schools in the State of Mississippi. The case has now proceeded to the point of providing the court with testimony in support of our convictions concerning Christian education. Throughout this case, the issue of racial discrimination has been brought up, yet we feel that no proof has been provided that we in fact have discriminated against anyone. The more important issues of the case, as we see it, are the issues involving separation of Church and State and freedom of religion. The Church and school are committed to stand up and fight for what we believe in.

We, along with other churches and religious organizations, have incurred substantial legal expenses in litigation of this landmark case.

I am no longer chairman of the Board of Trustees of Clarksdale Baptist Church School. I had to resign my position after accepting a new job position in Hollandale, Mississippi. However, even though I am not an official representative of the school, I am committed to continuing my involvement in this case until it is ultimately settled. I would certainly appreciate any comments you have which

help us in pursuing the solicitation of support throughout the state from concerned Baptists.

On behalf of the Church and school, I would like to state that we are deeply indebted to you already for the interest and concern you have expressed in this matter.

David L. Gladden,
Hollandale

The Falwell matter

Editor:
I read the article and editorial concerning the Moral Majority and Dr. Jerry Falwell in the Record July 30 on page six and page four. Both of these articles were very negative to me. Now, sir, if God is with Jerry Falwell and Moral Majority, nothing man nor government can do will stop them. If God is not in it, then it probably will come to nothing. However, I believe God is blessing Jerry Falwell and that work. Any man who calls homosexuality, pornography, lesbianism, and abortion the gross sins they are, as he does, does not deserve to be knocked by other Christians. After all, Jesus told the disciples in Mark 9:40, "For he that is not against us, is on our part." I believe Jerry Falwell is on God's side. I agree with him totally when he calls these sins what they are.

I am glad the President called Jerry Falwell rather than an atheist, aren't you? I wish more preachers and Christians were as vocal about sin as he is. This nation would be a better place to live in.

What is the difference in Jerry Falwell speaking for Moral Majority's membership and Foy Valentine speaking for 13,000,000 Southern Baptists on the extension of the Voting Rights Act. Let's be fair.

David Milam
Heidelberg, Miss

The editorial did not question Reagan's call to Falwell or Falwell's involvement in politics. Because he has taken such strong positions on a number of issues, it said he may be faced with either compromising or being rough-shod over opposition.

The editorial pointed out that neither prospect is attractive but that these are options that are faced by

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Names In The News...



Hughes

VAN WINKLE CHURCH, JACKSON, recently licensed two of its young men to the gospel ministry. **GUY HUGHES** and **JOHN TULLOS BROCK**, students at Mississippi College. Hughes is married to the former Lisa Tubbs of Oxford. They reside with their young son Joshua David at 100 Fairmont Apt. B-8, Clinton. Brock is the son of John G. Brock, pastor of Van Winkle Church, and Mrs. Brock. Both of these young men are available for pulpit supply, youth revivals, or various other areas of ministry.

John W. Tadlock has been selected as Baptist campus minister for Clemson University in South Carolina, according to Emory Smith, director of the Campus Ministry department, South Carolina Baptist Convention. Tadlock is a native of Harrisville, Miss., and earned degrees from Mississippi College and New Orleans Seminary. He held several pastorates in Mississippi before serving two schools as campus minister. Since 1968 he has served as campus minister at Jacksonville State University, Jacksonville, Ala. He and his wife, Lacey, have two children, Kristin, 16, and Kelly, 8.

David B. Funderburk, professor of history at Campbell University, Buies Creek, N. C. has been nominated by President Reagan to be ambassador to Romania. Funderburk, 37, would be one of the youngest ambassadors of the U.S. State Department. A vote on his nomination is expected early this month. He and his wife have spent time in Romania over the past several years and he plans, upon confirmation, to affiliate with a Baptist congregation in Bucharest, where the American embassy is located. He is familiar with Romania, having spent 1971 and 1972 there as a Fulbright student doing research and in 1975 as a Foreign Service staff officer. He was also there in 1976-77.

FORT WORTH, Texas (BP)—**Stanton Nash**, retiring as vice president for development at Golden Gate Seminary in California, will join the development staff of Southwestern Baptist Theological Seminary part time Dec. 1.

ATLANTA (BP)—**L. Don Duvall**, pastor of Bainbridge First Baptist Church for seven years, will become executive director of Georgia Baptist Children's Homes Nov. 2. He will succeed Leonard Pedigo, executive director for 11 years, who was killed in an airplane crash in July.

Duvall, a long-time leader in Georgia Baptist activities, is a native of Atlanta. He attended Georgia State University, received an A.B. degree from Columbia Bible College, a master of divinity degree from Southern Baptist Theological Seminary, a master's degree in education from the University of Tennessee at Chattanooga and a doctor of ministry degree from Southern Seminary. He also has taken post-graduate clinical pastoral training.



FOUR have surrendered to the ministry at State Boulevard Church, Meridian. Left to right: Gene Harrell, Mike Arrington, pastor W. F. Evans, Calvin Couch, and Allan Jones. Harrell and Couch have been licensed and are students at Clarke College. These young men are studying with the pastor, on their responsibilities as a minister of the gospel. Arrington and Jones are students at Meridian High School.

Sarah Willey Young completed 21 years of perfect Sunday School attendance on Sept. 27. She is a Sunday School teacher, Church Training teacher, and assistant church pianist at New Hope (Leake) where her husband, Jimmy, is pastor.

NASHVILLE, Tenn. (BP)—**Charles R. Livingstone**, a 16-year veteran of the Southern Baptist Sunday School Board, has been elected manager of the board's materials services department.

Livingstone, 52, will direct the department which oversees the processing, filling and shipping of all church literature orders.



Harold Lollar, center, and Malcolm Lewis, right, receive their diplomas from Leon Young, director of the Meridian Center of Seminary Extension. The diplomas were awarded for studies in pastoral ministries. Lollar is pastor of Pine Forest Church and Lewis is pastor of Pine Grove Church in Neshoba County and West Kemper Church in Kemper County. Young is director of missions for Lauderdale Association.



"The Lifesaver," a singing group of BSU students in Mississippi Baptist Medical Center's school of allied health professions, has been organized. The group sings contemporary Christian songs as well as secular songs. Also they are available to discuss the qualifications and job opportunities in their health-related fields. Front row, left to right: Connie Hardison of Greenwood, Terry Walton of Union, and Malinda Chamblee of Jackson. Left to right, second row: Karen Wolverton of Carthage, Becky Smith of Grenada, Risa Breland of Eupora, Henry Comans of Kosciusko, and Jamie Verrell of Jackson. Left to right, third row: Susan Hartung of Jackson, Duane Montgomery of Jackson, Joe Barnes of Brandon, and Ronnie Papizan of Jackson.

Staff Changes

J. F. Hagwood has retired as pastor of Bluff Springs Baptist Church, Kemper Association. A former pastor for 12 years of Dry Creek Baptist Church, Winston Association, Hagwood noted that he is available for supply work. He may be reached at 2225 Hillcrest Drive, Meridian, Miss., 39301, phone 693-2446.

Arthur Burnett has been called as pastor of Antioch Church in Greene Association.

Leon Harris has begun plans to serve the Mohoba Mission of First Church, Leakesville. A mobile home is being provided for him to use when he is at Mohoba.

Rex Lucas has resigned as minister of music at Shiloh Baptist Church, Marion Association. He is available for special programs and revivals in preaching and music. He may be contacted through the Shiloh pastor, Bob Goolsby, or at his home in Columbia.

James K. Burke has accepted the pastorate of Straight Bayou Church, Sharkey County. He and Mrs. Burke are living in the pastorate, Route 1, Anguilla. He moved from a pastorate in Alabama. He has served as pastor in Alabama and Mississippi, and as director of associational missions in Illinois. He is a graduate of New Orleans Seminary.

Gary Berry is the new pastor of First Church, Batesville. He moved from Crossgates Church, Brandon. He and his wife Janet have two children, Gina and Jody. Berry, a graduate of William Carey College, a doctor of ministry degree from New Orleans Seminary. He has served on the Mississippi Baptist Convention Board, and is a trustee of Clarke College. Ramsey Polard of Memphis served as interim pastor at Batesville before Berry was called.

Winfred McInnis is the new pastor of Loyd Church, Calhoun County.

Revival Dates

Shiloh (Marion): Oct. 18-24; Don Wilson, associate pastor of First Baptist Church, Columbia, will speak Oct. 18. David Dewese, minister of youth at New Hope Baptist church, will speak the evening of the 19th, and Tom Cox, evangelist from Dallas, Tex., will speak the rest of the services; Rex Lucas will be music evangelist assisted by Mona and David Dewese, Thursday through Saturday evenings. Lunch will be served at church following morning services. An afternoon service will be held at 2 p.m. Bob Goolsby is pastor.

Eastview (Lauderdale): Oct. 18-21; Danny Lafferty of Ocean Springs, evangelist; services at 7 p.m.

Nashville, Tenn. (BP)—Attendance at Southern Baptists' two national conference centers registered a slight increase with 58,884 persons attending summer sessions at Ridgcrest (N.C.) and Glorieta (N.M.).

John Woodham is now serving as minister of music and youth at First Baptist Church, Soso. He previously served as interim at Wildwood Baptist Church, Laurel.

Macedonia Church, Calhoun County, has called Tim Horton as pastor. Members welcomed him with a miscellaneous shower.

Mt. Moriah (Calhoun) has called Jimmy Pinkerton from First, Crawfordville, Ark. as pastor.

Jerry Roberson has resigned the pastorate of Pilgrim Rest, Calhoun County.

Pleasant Hill, Calhoun County has called David Hamilton as pastor and James Caulder (who has been serving as interim pastor) as music director. Hamilton and his wife moved from Southwestern Seminary.

Sherman Church, Calhoun County, has called Ricky Camp from Pontotoc County as pastor. Camp was licensed on Sunday, Sept. 20.

Missionary freed, rushes his baby to hospital

By Norman Jameson
NASHVILLE, Tenn. (BP)—Missionary W. L. Larry Baker got out of jail just in time to bring his baby girl to Nashville for a life saving operation. Baker was arrested when he hit and seriously injured a 13-year-old Ecuadorian boy who had run out in front of his car. Baker said he did not even have time to apply the brakes and hit the boy at 50 miles per hour.

Now it appears an influential politician will nominate Baker for Ecuador's highest civilian award for saving the boy's life after the accident. The boy had swallowed his tongue and Baker, director of the Baptist Theological Seminary in Guayaquil, pulled it from his throat. Baker massaged the boy's heart which had stopped and knew he was successful when blood gushed from a wound in the boy's head.

A crowd gathered and began to harass Baker and the Ecuadorian pastor who was with him in the car, a common occurrence in Latin America after a serious accident as friends and relatives direct their anguish at those involved.

Baker, worried for himself and for the injured boy, yelled no such action would help the boy and suggested they pray. He went to his knees.

"Not everybody else did," Baker said from the Nashville hospital. "I don't know if it was good Spanish or not, but I yelled and prayed. Soon the boy opened his eyes."

Police arrested Baker, as they usually do the driver in an injury accident. He spent four hours with 25 other men and an undetermined number of cockroaches and rats in a five-by-12 foot cell.

Then he was put in the jail for professional drivers whose powerful union secured a jail cell with better amenities. There he languished for six days while his six-week-old daughter grew progressively sicker.

It turned out all he needed to get out was a paper saying the boy was still alive. The lawyer hired by representatives of the Southern Baptist mission did not go that route and Baker was not released until a fellow missionary got the necessary paper.

The politician friend told Baker later he thought Baker was out of jail the next day or he would have gotten him out.

As soon as Baker was released, he worked to get Amy Jean's papers together to bring her to the United States. Medical representatives at the Foreign Mission Board had made a preliminary diagnosis from symptoms related over the telephone and determined she needed to be hospitalized in the United States immediately.

Special interest

For reasons still unknown to Baker, an official took special interest in Amy's case and hand carried the necessary paperwork. In three hours they accomplished what normally takes a month, he said. He even got special seating on the airplane, where normally there are no reserved seats of any kind.

Nashville's Vanderbilt Hospital has one of the best facilities available for the sensitive surgery thought necessary. Tests were inconclusive and doctors finally had to operate Sept. 11 to find and try to correct the problem. The surgeon emerged from the operating room three hours later to tell the Bakers of all things possible, the clogged ducts they discovered in the liver was the best thing they could have hoped to find. "Your prayers have been answered," he said.

Those prayers were multiplied around the world through a hand held radio plugged into a repeater network. The Bakers received calls of encouragement and prayer support from nearly 20 countries in the day before and during Amy's surgery.

Amy Jean was scheduled for release a week later. Baker was going home to

Hopkinsville, Ky., to have elective surgery done on his right eye to remove shrapnel left there from Viet Nam.

Then he was going to hurry back to Ecuador by mid-October to resume the seven classes he left other missionaries to teach for him at the seminary.

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Just for the Record



Harmony Baptist Church, Union County held groundbreaking ceremonies to begin constructing a multi-purpose building for additional educational, fellowship, and recreational space. Mike Smith is pastor.

Mrs. Irene Freeman was presented a perfect attendance pin at Mt. Pleasant Baptist Church, Gloster, Oct. 4. The pin represents 14 years' perfect attendance in: Sunday School, church training, morning and evening worship service, Wednesday night prayer meeting and Woman's Missionary Union. Hansel Huff is Sunday School superintendent and Julian Burt is pastor.

Joseph H. Powell, president of Baptist Memorial Hospital (Memphis) received the Distinguished Service Award of the Tennessee Hospital Association at the organization's annual meeting on October 1.

September 20, the First Baptist Church of Sledge honored its pastor **Philip M. Shelton** and his family on their first anniversary with the church with a fellowship supper, special music and expressions of appreciation from members of the church.

After the meal, music was presented by the Youth Choir directed by the Tim Sledges. A duet, "Jesus Loves Me" was sung by Mary Beth Sledge and Rachel Shelton.

Ted Baptist Church, Louin, has honored P. A. Cockrell in a resolution of appreciation for 45 consecutive years as clerk, 35 as treasurer, and 27 years as Sunday School director. He is also a deacon and executive board member. John E. Barrow is pastor.



MARILYN WATSON, DEAN FAGAN, and PEGGY ROBINSON, pictured, received certificates from Mrs. Anne Sullivan. On Promotion Day in the Sunday School at West Laurel Church, Mrs. Sullivan, director of the high school youth department, planned a special commissioning service for those who had graduated from high school and were moving to the young adult department. She presented a certificate to each one present which read, "You are hereby commissioned an adult in the Kingdom. Go forth to serve the Lord all the days of your adult life. God's blessings and our prayers go with you." She also gave each a copy of the book, THE GREATEST MIRACLE IN THE WORLD by Og Mandino. Others not pictured but "commissioned" were Joan Elizey, Gary Little, James Phillips, Deirda Taylor, Charlene Sibley, Paula Powell, and Tom Hilburn.

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The King overcoming temptation

By Lewis Sewell, pastor
First Baptist Church, Oxford
Matthew 4:1-11

Following his baptism Jesus affirmed the nature of his work as Messiah through the process of being tempted. Although "then" does not always in Matthew convey the meaning of "immediately after" what was recorded previously, all the Synoptic Gospels (Matthew, Mark, Luke) imply that the temptations of Jesus followed at once after his baptism.

The expression "was led up of the Spirit" indicates that it was the divine will that Jesus, now fully conscious of his unique Sonship and fully aware of his vocation as the ideal Servant of God, should be tempted to be disobedient to the implications of that vocation. By overcoming such temptation Jesus would be able to begin his ministry which would climax in his obedience unto the death on the cross.

I. The temptation based on hunger (4:1-4).

To understand fully the temptation Satan laid before Jesus, you must realize that Jesus was actually hungry. Jesus had gone into "the wilderness." This indicates he left the Jordan River, below sea level at this point, and went westward to the wilderness heights. There, Jesus followed the usual Oriental custom of fasting as he faced a spiritual decision.

Jesus had to determine the kind of Messiah he was to be. The "forty days and forty nights" of abstaining from food other than what the desert provided left Jesus weak and almost starved.

This fast is similar to the fast of Moses when he was "with the Lord" on Mount Sinai (Ex. 34:28). In Jesus' hungry condition it was possible for Satan to suggest to him that it would be fitting for him to exercise his supernatural powers to create bread to eat.

But Jesus, whose long meditations upon Scripture (the Old Testament) during "the hidden years" at Nazareth now bore fruit, was well aware that his Father had subjected him to the discipline of his fast for precisely the same purpose that Israel had been "suffered to hunger" in the wilderness. It was that the supreme lesson he learned that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Deut. 8:3).

The Father who had called him and submitted him to temptation, would in his own good time supply the physical

necessities of his Son. The duty of Jesus was to be obedient to his call, and not to decide for himself either the moment or the manner in which his fast should be ended.

Satan was for real in the temptation of Jesus. Satan knew of the Messiahship of Jesus. This is indicated in verse three, "If thou be the Son of God..." is not designed to tempt Jesus to doubt his Messiahship. Rather, the temptation is more subtle. It conveys the meaning of "since."

The devil is in fact not challenging Jesus to show some proof that he really is God's Son, but tempting him to display an unwillingness to render to his Father the complete obedience that true Sonship demands.

Satan appeals to the selfish instinct of self-preservation. Will Jesus use his power for his own benefit? No! Will Jesus wait for God to guide him in the use of his power and position? Yes!

Moreover, included in the temptation to use his power as Messiah to meet his own physical needs was the decision that Jesus made not to be a Messiah who concentrated his ministry solely on meeting the physical needs of people.

II. The temptation to gain acclaim (4:5-8).

The scene of the second temptation is Jerusalem, "the holy city." Tradition expected the Messiah to announce himself in the Temple in a spectacular way. What could be more spectacular or more attention getting than jumping from the pinnacle of the Temple and letting God the Father save him?

So the temptation is: If Jesus would not use his power to save himself from starvation or to meet his own need, would he not create a situation where God would use his power to save him? Surely God would protect his Son from injury or death.

Satan quotes Scripture (Ps. 91:11) to justify his challenge to Jesus. Psalm 91:11-12 promises God's care to those who "have made the Lord your refuge." This is a pious sounding misuse of Scripture. Jesus refused to test God. Jesus accepted the assurance of Sonship and refused to doubt God or to work a miracle to satisfy doubt in anyone else.

Both of the first two temptations led to the third.

III. The temptation to gain worldly kingdoms (4:8-11).

The third temptation hardly refers to any mountain Jesus knew. From no mountain could he survey "all the

kingdoms of the world." In his mind's eye Jesus saw the world, which all lies within the Kingdom God's Son is to win. How can he win it—cheap and easy and quick, or in obedience to God the Father and put the burden of responsibility of choice on every individual?

Satan tempted for an easy answer: Serve the devil and rule the world. In modern language the temptation might be: be practical, realistic, ready to compromise; "the end justifies the means." To help people you must get position and power; the good you will do will justify the necessary compromises that promise quick results. But this calls for divided loyalty.

Jesus said, "No man can serve two masters." He knew this in his refusal to yield to Satan's temptation for a hasty seizure of Messianic role and authority. Jesus committed to give full, undivided service of God the Father. In his decision and success in turning back Satan's temptations Jesus set the pattern for all of us.

Charity is twice blessed—it blesses him who gives and him that receives.

Southern Baptists enter 55 counties since 1979

ATLANTA (BP)—Since 1979, Southern Baptists have started new churches and missions in 55 counties where they had no work before, leaving 512 counties in the nation with no Southern Baptist church or mission, according to a Home Mission Board report.

The 1981 update on unentered counties (those without an SBC church or mission) shows "Bold Mission Thrust has had a definite effect on starting new work, especially in pioneer areas," said Clay Price, author of the report and HMB missions researcher.

But his findings also suggest it will be "harder and harder to enter some counties in the future, especially rural counties with very small populations and a strong church of a denomination with beliefs similar to ours," Price said.

Consequently, he noted, "We may begin focusing more of our resources on major metropolitan areas where the needs are more pressing."

The first study of unentered counties in 1973 found 832 counties without SBC

French church members warned to stay away

VAULX EN VELIN, France (BP)—Police have warned Southern Baptist missionary Mark Sutton and his church congregation not to return to their meeting place for services, following the church's latest encounter with vandalism Sept. 6.

During the worship service a member's car was stolen and destroyed by fire after its windows were smashed, upholstery torn up and the car apparently backed into a pole. The owners, a young couple from Martinique with four children, are leaders in the congregation.

Another member had seen some people attempting to enter his car earlier that morning and had run them off. In past months the church has had three plate glass windows broken, the front door and two small rear windows shattered and a metal security door in the rear of the church crushed and its concrete supports chipped away. During an evening service a gunman fired into the congregation, but no one was injured.

Because vandalism has escalated in recent months, the church had given notice of moving out of their rented hall by the end of September. But the day following the latest attack, members moved chairs, the pulpit and hymnals to a member's garage, where they plan to hold services until they can relocate.

Baptist hams organize

The Mississippi Baptist Ham Radio Association met Sept. 19, at the Baptist Building in Jackson. Officers elected were Larry McKay, K5MK, president; Eugene Dobbs, WA5VFP, vice president; Lawrence Moore, AD50, secretary-treasurer; James Smith, WA5UDQ, engineer.

Officers of the association are now working on by-laws and a constitution. Members of the Mississippi group are now meeting on Sunday afternoons with Baptists from Oklahoma and Texas on the Baptist Network, 72.75. Officers are also setting dates for future meetings of Baptist Hams in Mississippi.

Ham operators in Mississippi who are Baptists are invited to join this group. Information may be obtained through the Brotherhood Department, Box 530, Jackson, Miss., 39205.

Devotional

The "third" commandment

By Graham L. Hales, chaplain
Forrest General Hospital, Hattiesburg
Matthew 22:34-39

Ever get a little depressed? Blue? Down on yourself? Maybe, sometimes feel that you are just not worth having around? I often encounter folks in the hospital and in churches who have these feelings. They remind me of a little girl I heard about who was found in France after World War I. A large group of lost children had been brought together in an attempt to find out who they were and if their parents were still alive. Many happy reunions took place. When the time came to question this little girl, who was asked, "And, who are you?" She answered, "I ain't nobody's nothing!" I'm certain there are many reasons for these types of feelings. One basic cause, however, is that many people have not heard of the "third" commandment.

Hales

When Jesus was asked to give the great commandment by a group of Pharisees, he answered that one should love God with his whole being, heart, soul, and mind. Most church folks know this, at least in their heads. In fact, some of us often feel guilty because we feel we don't love God enough. How does one increase his love of God?

Love Your Neighbor

Jesus added a second commandment to the first. A person should also love his neighbor as himself. That's a little harder to do. We can see and hear and rub shoulders with our neighbors and some of them are not so likable. They do things to us that we don't like. Sometimes they even gossip about us, or cheat us in business, or act rudely toward us. Such conduct is not pleasant. It hurts. So, how do we increase our ability to love the neighbor?

Love Yourself

The key may be in this "third" commandment that is often overlooked. If we love our neighbor as we love ourselves, don't we first have to love ourselves in a healthy way? Unless we develop a healthy attitude toward ourselves, we will tend to have an unhealthy attitude toward our neighbor and may often try to use God rather than love him.

So, how does one love oneself? I think it begins when we recognize that God loves us just as we are, no matter what we have done, or do. That's what the word GRACE is all about. God loves us first, while we are yet sinners. When we experience the truth of this, we can begin to accept and love ourselves as God's creations. This frees us to love our neighbor as God has loved us. And, as we increase in our experience of loving our neighbors whom we do see and hear, we find that our love for God grows tremendously. Try it. Jesus commanded it for our abundant lives.

Life and Work Lesson

God acts to liberate

By Joel E. Haire, pastor
First, Crystal Springs
Exodus 12:30-32; 13:21-22; 14:30-31;
15:1-2, 13

Time passes slowly for one who is awaiting a day of liberation. A person who is ill may count the hours as days and the days as weeks when waiting for release from pain and suffering. To be liberated from these is a moment by moment longing. Another person may desire liberation from loneliness. Such liberation may be possible only as loved ones who have been away return home. At times it may seem that such loneliness will never be over.

The children of Israel waited a long time for their liberation from Egypt. There must have been times when they felt it would never come. However, God is always faithful to his promises. Even though he may not act as quickly as we want, he will carry out his purposes for his people.

God got his leader and his people ready. Then when the time was right and all was ready he acted to liberate his people.

I. A cry in Egypt that overcame Pharaoh (12:30-32).

It is amazing how patiently God can work with any people to bring them to an understanding of his power and acceptance of his will. God could have destroyed the Egyptians immediately. Instead he confronted them with nine plagues. Any one of these should have brought Pharaoh and his people to the point of submission. They could have obeyed God and made it so much better for themselves. Instead, in plague after plague Pharaoh chose rebellion and hardness of heart. Pharaoh made this a contest of whether he would be a god or whether Jehovah would be God. Even though he was the head of a powerful kingdom, Pharaoh became a loser when he challenged God.

Nine plagues were brought on Egypt and still Israel was not free. It became evident that only an extreme measure would bring the right results that were long overdue. Therefore, God brought the death of the firstborn in every Egyptian home including Pharaoh's home.

Since the time of the fourth plague none had fallen on Goshen where the Israelites lived. Now there was a way for them to escape the worst plague of all. The death of the firstborn would not occur among the Israelites if they followed the instructions God gave to

Moses and Aaron. Each household was to take a lamb without blemish and kill it. The blood from that lamb must be sprinkled over the door and on the two sides of the door. When the angel of death passed through the land that night to claim the firstborn of the Egyptians, he would see the blood on the doors of the Israelite homes. He would pass over the Israelite homes and their firstborn would not die.

When midnight came there was a great cry in Egypt. While the firstborn of the Israelites were safe the firstborn of the Egyptians had died. No Egyptian home was spared.

The great cry in Egypt caused Pharaoh to send forth an urgent cry. He called for Moses and Aaron by night. Before, they had been a bother to him and he did not want to see them.

The cry in Egypt that overcame Pharaoh allowed no compromise. In facing the earlier plagues, Pharaoh had sought such compromises as the men going, but leaving their families behind, or leaving their flocks and herds. Now Pharaoh accepted Moses' terms.

Pharaoh was rendered helpless by the cry in Egypt. His own people would not stand by any longer. They made it known that they were ready to let Israel go. Pharaoh was a defeated man before God. He had no choice. He had to surrender his will to God's will.

II. A pillar of cloud by day and fire by night that overshadowed God's people (13:21-22).

God was accomplishing his will. His people would be liberated. They were free to leave Egypt. Preparation was made and they started on their journey. However, their trials and hardships were not over.

It was evident that Israel would need more than good wishes for a successful journey. There would be the need for God's continued presence, protection and blessings. God did not liberate the Israelites in Egypt to leave them on their journey. He would see them through every moment of difficulty and discouragement. God had promised to go with them and he made the fulfillment of this promise very evident. The evidence was seen in a pillar of cloud by day and a pillar of fire by night. This brought protection to God's people but a barrier and hindrance to the enemy.

At night this cloud was a brilliant light that illuminated the entire camp.

With the coming of day the fire became a cloud which spread over them and protected them from the sun.

III. A salvation that overwhelmed Israel (14:30-21).

With freedom still fresh on their minds the children of Israel would face a test that would challenge their will to be a free people. After they made their journey out of Egypt they had to face the Red Sea. There appeared to be no way across this body of water. Their problem was magnified to the point of horror when they realized that the Egyptians had followed them.

Hearts that had tasted freedom now turned on Moses. They complained about a leader who would take them out of bondage only to bring them into a worse fate.

In a moment of hopelessness the greatness of God was seen. God commanded Moses to stretch out his hand over the sea. God divided the waters and the Israelites walked through on dry ground. When the Egyptians tried to follow, their entire army was destroyed.

God brought a complete salvation. No Israelites were destroyed. All made it to the other side.

God brought a great salvation. The people could not comprehend what God had done. Yet, there they were on the other side in safety. There could be no doubt about it, God had acted and they were free. It was a time to reverence, believe, and praise the Lord.

IV. A song that overjoyed the children of Israel (15:1-2, 13).

It was a time for singing. The children of Israel had no song of joy in their hearts when they were oppressed. They didn't feel like singing, but that had changed. Now they felt like singing and had something to sing about.

When I hear singing I like to feel that there is a real message in that song. I want it to be a message that helps me know of God's greatness and become a stronger person in him.

Israel's was a song with a message. It told of the gloriously triumphant God. He was the source of Israel's strength and song. Only in him was their salvation accomplished. He was to be exalted above all.

We have something to sing about as Christians. Through Christ at Calvary God liberated us. We are free and he keeps us free.

Uniform Lesson

God's controversy

By Jerry E. Oswalt, pastor
Second Avenue, Laurel
Micah 6:1-16

The political, moral, and spiritual situations of both Israel and Judah during the latter part of the eighth Century B. C. were deplorable. Both nations had become so weakened politically that they were no more than pawns in the hands of neighboring countries.

Israel was ultimately destroyed by Assyria in 722 B.C. and Judah only miraculously escaped the same fate. The form of immorality that apparently distressed the prophets the most was covetousness. Greed bred extreme corruption among nobles and judges as they united through bribery to rob the poor and among some priests and prophets as they practiced a condoning religion for hire (2:2; 3:1-4; 3:9-11).

Religion was big on ritual and small on righteousness (6:6,7). The people faithfully practiced religious rituals, while really worshipping wealth. Also, there was widespread idolatry. In spite of all this the people apparently had a false sense of security because of a naive attitude toward their covenant relationship with the Lord. Their slogan was "Is not the Lord in our midst? Calamity will not come upon us" (3, 11b). It was no time for the real prophets of God to pull punches and they didn't.

The word of God came forth from Amos and Hosea to Israel and from Isaiah and Micah to Judah in such an eloquent and forceful fashion that their work has become known as the "Golden Age" of Old Testament prophecy. Micah, a peasant of Judah, identifying with the oppressed poor of his country and sensing the righteous indignation of the Holy God, felt strongly motivated to take God's message to Judah (3:8). He presented the message of our text as a legal contest between the Lord and his people.

I. God's indictment (6:1-5)

The Lord announced a lawsuit against his people. He was the plaintiff. They were the defendants.

The contest began with the Lord presenting his argument. As he appealed to his people to come forth with some justification for their sins, asking them what he has done to them to cause their rebellion, he appeared more like a grieved father abused by his children than an emotionally detached prosecutor (6:3).

He went on to make a list of some of the most outstanding redemptive acts he had performed for his people. First, he referred them to the Exodus from Egypt in which he set them free from slavery. This remains today the foremost act of God in the life of the people of the Old Covenant (6:4).

Then, he asked them to recall his gracious dealings with them in the Balak-Balaam incident (6:5a). Balak, king of Moab, conspired with the Midianites to have Balaam, a noted soothsayer, pronounce a curse upon Israel, but the Lord intervened, constraining Balaam to utter blessings rather than curses upon Israel (Num. 22-24; Deut. 23:5,6).

Finally, God reminded them of his constant blessings in all that transpired in their trek from Shittim to Gilgal (6:5b).

God wanted his people to remember all his mighty acts in their lives so that they would be motivated to repent of their rebellion against him. Similarly, the Christians' remembrance of God's mighty act in Jesus Christ to redeem them from sin is always a stimulus to repentance from failure and also to deeper commitment to obedience. This is one of the primary purposes of the ordinance of the Lord's Supper (I. Cor. 11:24-28).

II. His people's response (6:6,7)

The people, realizing they had no adequate defense against God's just indictment, decided to ask if there was anything they could do to compensate for their sins.

They believed that perhaps all they had to do was multiply their sacrificial offerings and God would exonerate them. They were perfectly willing to increase the number of burnt offerings for the expiation of their sins.

They were even willing to offer their children as sin offerings. Anything or anybody that would free them to continue with their immoral practices was expendable.

III. His prophet's reply (6:8)

The prophet replied to the inappropriate and inadequate response of God's people. They already knew what God required. It was no secret. It had not been hidden. They had just ignored it and substituted ritual for it. God always preferred obedience to ritual from his people.

How could they have constantly

missed that central truth of the Old Covenant (Ps. 51:16,17)? How do his people today manage to miss it as one of the key teachings of the New Covenant (James 1:22; Eph. 2:10)? Patiently, the prophet taught again the heart of the Law given at Sinai.

The essence of the last four commandments was given in the first two requirements mentioned by Micah and the heart of the last six commandments was expressed in the last requirement. First, God required that his people practice justice. This meant that they were to behave toward others and toward God in accord with God's teachings. Thus they would treat others right.

Second, God required that his people love mercy or kindness. This was a higher quality than mere justice. Justice must be tempered by kindness and mercy. This quality helped God's people to implement appropriately the standards demanded by justice.

Third, God demanded that his people walk humbly with him. The spirit of dependence upon God and submission to the will of God enabled his people to draw upon his strength and wisdom for the meeting of the first two requirements. In summary, the two salient truths of this significant verse (6:8) are: (1) real religion is more than right ritual. Outward expressions of worship do not please God unless they come from lives that seek to live out his truths; (2) real religion can only be discovered through a personal relationship with God that is derived from a humble approach to him.

IV. God's Warning (6:9-16)

Micah wanted his people to fear God so he expressed again a warning similar to previous ones (Chs. 2 and 3). The impending calamities would be ultimately not the result of the lust of a conquering foe but the expression of God's sovereign will over the nations. God was the one who "appointed the time" (6:9). The people are condemned for continued unethical business practices and idolatry (6:10-12, 16a). Because of their persistent rebellion, God would judge his people with disasters inflicted by a military invasion (6:13-15, 16b).

Micah felt deeply the struggle of the poor and he cried out against it, warning of God's judgment upon those who inflicted it. God's people must always be sensitive and responsive to the needs of the poor. Trends today may indicate a growing unconcern. Let us beware.